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NOTES AND DISCUSSIONS

TO IG. ix. 2. 241.

This short Thessalian dedication from Pharsalus was first published by De Sanctis, *Mon. Antichi* VIII, p. 66, who read τοὶ ἀγνῖται ἀνέθ[ει]καν ἀρχόντων Σῶσ[ά]νδρῳ Ἀσανδρ[ῶ]. On this rests the statement that τοί was used in Thessaliotis in contrast to οἱ in Pelasgiotis, Solmsen, *Rh. M.* LX, 148 ff., Buck, *CP.* II, 253, Thumb, *Hdb. d. griech. Dial.* 243. In my *Greek Dialects* § 122, I suppressed this, on account of the different understanding of the TOI in IG. ix. 2. 241, where the first two words are taken as dat. sing. τοῖ Ἀγνῖται, that is "to (Apollo) Ἀγνῖτας" (= Ἀγνιεύς, as in Aesch. *Ag.* 1081). The discussion by Pridrik, to which reference is made and from which this interpretation is presumably adopted, is not accessible to me. But the first editor's nom. plur. τοὶ Ἀγνῖται must after all be correct. Otherwise the lack of subject for the verb is inexplicable, while, on the other hand, the omission of the name of the divinity to whom the dedication was made, which would often be understood from the place of dedication, is so common as to occasion no difficulty.

For ἀγνῖται De Sanctis quotes the gloss ἀγνῖται κωμήται (Hesych.; E. M. adds γείτονες). From this gloss, taken in connection with Pollux ix. 35, 36, Schol. Ar. *Lys.* 5, etc., it is clear that ἀγνῖά was one of the words, others being κώμη, ἀμφοδον, λαύρα, ῥύμη, which were used technically, like Lat. *vicus*, to designate a "quarter" of the town. The ἀγνῖται were those belonging to the same quarter, and the "archons" mentioned were probably, as already suggested by De Sanctis, the *vici magistri*.

C. D. BUCK

NOTE ON PLATO, LAWS 679 D

καὶ πρὸς τὰς πολεμικάς [sc. τέχνας], ὅσαι τε πεζαὶ καὶ ὅσαι κατὰ θάλατταν γίγνονται τὰ νῦν, καὶ ὅσαι δὴ κατὰ πόλιν μόνον αὐτοῦ, δίκαι καὶ στάσεις λεγόμεναι, λόγοις ἔργοις τε μεμηχανημέναι, κ.τ.λ.

All editions known to me retain the text though some shift the comma after αὐτοῦ. Most translators are evasive and many of the commentators are uneasy. The Oxford text cannot really be construed—"in the city only there." Bury's (*Classical Review*, XXIX, 171) "only there called" with comma after πόλιν is very harsh if possible. Bekker and Stallbaum would apparently put the comma after μόνον. But as Richards (*Platonica*, p. 236) says, this cannot mean what Stallbaum takes it to mean—*ubi lites et*